

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, OCTOBER 22, 1903.

VOL. V, NO. 43.

This old body met in this, its sixty seventh session at Cascilla, with the Ashland church. Nine years ago, if our memory is not at fault, we attended the session of this body at this place. At this time O. L. Kimbrough is moderator and J. W. Brown, clerk; then L. McCracken was moderator, and J. W. Brown clerk. The old custom of reading the letters was adhered to; but much less time than usual was consumed in reading them. The Yalobusha comprises a constituency of twenty-two churches. Of these, fourteen were represented.

Bro. J. D. Rice is the honored pastor of the Ashland saints. His few words of welcome were presented in his own peculiarly felicitous style. The introductory sermon was preached with much earnestness and fine effect by Rev. W. H. Carder, from Acts 17:30, on Repentance and its Duties.

The report on Mississippi College and Ministerial Education was well prepared and read by Bro. Whitten. This report elicited some fine speeches from several brethren. A good subscription was raised for ministerial education.

The veteran A. A. Lomax, now 73 years of age, was a strong factor in this association. Also the new pastor at Grenada, W. F. Roberts, threw himself into the work of the association, as "one to the manner born." His gracious smiles very readily ingratiate him into the good will of new-made friends. The visitors present were A. A. Lomax, W. I. Hargis, D. H. S. Cox, A. V. Rowe and T. J. Bailey. Also Sister A. I. Ross, a sister of Rev. J. D. Rice, from the Sunflower Association, was an attendant upon this session of the body.

Friday night at 7:30 o'clock, sermon was preached by Bro. W. F. Roberts. It was thoroughly digested, and well presented. Theme: "Making offerings for God."

Friday was closing up day, but no hurry was shown in trying to rush through.

The report on temperance elicited a warm and well timed discussion.

But the report on the Orphanage brought out the strong and abiding sympathy the people have for the orphan. With very little effort, and in almost less time than it takes to tell it fifty-one dollars were raised with which to purchase a cow for the Orphanage. Fifteen dollars were contributed to aid in rebuilding Union church, near Tillatoba, which was recently blown down. The association will meet next year with the Grenada church. J. D. Rice, is to preach the associational sermon. The business being finished, at about one o'clock, "God be with you till we meet

again," was sung, and the parting hand given. The spirit of the meetings was fine from the first all the way through.

This body was constituted in 1811. Last week it held its Sixty-second session, with the Byhalia Church, 28 miles southwest of Memphis. This church has a good brick building, which stands as a monument to the devotion of Bro. Wilson Durrum, a faithful member of this church, who died on February 15, 1887. The house cost \$4,000, every dime of which was paid by this noble brother. It would be a very sensible thing for our brethren and sisters of means to imitate his worthy example. It is far better to put our money to a good use before death, than to depend on heirs and the courts to properly use it after we are gone. The widow of Bro. Durrum still survives, but is quite feeble, able to attend church only under the most favorable circumstances.

While waiting for the former officers who were delayed on a belated train, W. I. Hargis directed the devotional exercises, in which several participated. At 11 a. m. Wednesday, the associational sermon was preached by Bro. N. F. Metts, the alternate, the principal, W. E. Ellis, being absent. The texts were John 19:24, Psalm 17:15. The thoughts of these Scriptures were brought out in two questions: 1. When will Christ be satisfied? 2. When should we be satisfied? In less than 30 minutes the preacher delivered a model sermon. There was originality in the discourse, and it was radiant with thought and unction. It is needless to write that it was well received.

After omitting the reading of the letters for one year, the association returned to the time-honored custom of reading the letters, which required one hour and twelve minutes. The number of churches in this union is forty-four, of which nine were not represented. The ballot for officers, resulted in the election of Rev. J. L. Ferguson, moderator; Rev. W. E. Lee, clerk, and W. W. May, treasurer. Thus, the afternoon of the first day was consumed in reading the letters, electing officers and making announcements.

At 7:15, Rev. T. A. J. Beasley, of the West Judson Association, preached a fine sermon on the subject, "The Character and Privileges of a True Disciple," based on John 8:31b, 32.

The devotional exercises on the second day morning were conducted by Rev. M. Gilleon, of the Tippah Association.

After a breezy little discussion the body decided to meet in its next session with the Senatobia Church on Wednesday be-

fore the third Lord's day in October.

THE BAPTIST received all due courtesy and commendation. A goodly number gave their names and money for the paper. So we shall be much better represented in the future in this old body than heretofore. Also missions was accorded ample time, which was occupied in a masterful speech by Secretary Rowe. It was a great hour.

The Byhalia Church put in a beautiful memorial window at the rear of the pulpit, in the beautiful brick church building which Bro. Wilson Durrum had erected.

Among the visitors present, we noted T. A. J. Beasley, R. W. Bryant, M. Gilleon, W. I. Hargis, J. W. Lee, J. A. Lee, B. F. Whitten, R. G. Craig, J. W. Lipsey, J. C. Hancock, Miss Pearl Hancock, J. L. Price and A. V. Rowe.

There are yet visible marks of that *ante bellum* dignity and culture so prominent in days ago. Maj. T. C. Dockery, the veteran ex-moderator, now 77 years of age, was present, proving himself by his efficient services on committees and otherwise easily a leader in this body.

One of the interesting accompaniments of the association was the marriage of our esteemed brother, R. G. Craig, of Memphis, to Miss Kittie Bowen, in the Baptist church, by Rev. J. W. Lipsey, of Memphis.

The Orphanage received full consideration, and at the suggestion of Secretary Rowe, \$55.00 in cash and pledges were raised to invest in a cow. Bro. W. I. Hargis represented the Orphanage in a speech, setting forth the needs and encouragements of this institution, which, on every hand, has the ready ear and heart of the people.

Some good speeches were made on the subject of Woman's Work. The women of Coldwater Association gave last year in cash \$389.25.

In company with Dr. A. V. Rowe, J. N. Brown and J. C. Hancock, we had elegant entertainment in the splendid home of Bro. W. C. McCrary and his excellent family. He is in poor health, but is still an honored member of the Board of Stewards in the Methodist church. We acknowledge many courtesies at the hands of this good family.

At 7 o'clock J. A. Lee preached a good, strong sermon.

After the sermon an offering of \$21.93 was made to the Orphanage. The collection for cow was \$55.00.

Friday: Sustentation, Temperance, Ministerial Education and Mississippi College and Sunday Schools were considered. L. P. Leavell came in Friday morning, and made a good talk on Sunday School work.

The association agreed to try to make an advance of 50 per cent. in its contributions. The session closed with best feeling.

THE BAPTIST.

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T. J. BAILEY, EDITOR AND MANAGER.

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Soul-Winning.

Memory fails to recall the time, when so much was said upon the subject of winning souls as being said today. From the prayer-meeting of the humblest church, up to the gathering places of synods, conferences and conventions the question is being most earnestly considered. The papers are giving large space to it. Pastors are giving it timely attention. It is the question of questions for all the ages, and every age, until Christ shall come again in glory and in power.

In electing this as the theme for discussion in the forthcoming convention at Meridian, the executive committee of our B. Y. F. U., has done wisely. It is a most fruitful and practical topic, and easily discussed. The purpose of its discussion is to stimulate interest in the work of soul saving. To get men and women to understand that every soul needs to be saved now in one particular way—by the blood of Jesus Christ. There is no other way. No other way is needed, since this is sufficient to meet the demands of every sinner in the world, and reflect all honor upon God.

The Bible teaches that every soul is dead in trespasses and in sins, and will so remain until made alive by the Holy Spirit; that those who are not made alive by the Spirit will remain in the deadness of sin forevermore. It declares most plainly that after this earthly life is over, that all the un saved shall have their portion in the lake that burns with fire and brimstone forever. It also teaches that the Lord is pleased to take men and women off from the blood and sin and death, and make them new creatures in Christ Jesus, and send them out as His ambassadors, to make peace with sinful men and women, inviting and urging them to come unto God through faith in Jesus Christ and be saved from sin and hell. It has pleased God to make us co-laborers with Him in this greatest work of earth. It pleases Him also to crown our labors

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with success. When we speak earnestly to a sinner, in our Master's name, when we point him to Christ, the sinner's only friend, when the sinner looks away from himself to Christ, then and there, that very moment, is he saved. His duty then is to unite with a church, and live so as to cause others to come to Christ and be saved.

This is what all discussion of the subject of soul-winning ought to lead to, and that very speedily. Not that our churches are not engaged in this work already, but that all of us may take hold of it with the earnestness that its eternal importance demands—that we may go into heartily, with soul, mind and body. If we will all study the question, read our Bibles on it, talk to God about it, until we shall hear His voice speaking unto us, by the time we meet in the Young Peoples' Convention in Meridian, His presence will be with us in such power as to cause a great tidal wave of religion to sweep over, not only Meridian, but the whole State of Mississippi. We have been having some fine meetings all over the State this year. In fact, many of our churches have been in a state of revival; but it is possible, right now, if we will wait upon the Lord and cry mightily unto Him, in behalf of lost souls, for power to tell of Jesus and His love, to have the greatest revival since the first Pentecost.

Let every pastor in Mississippi pray for such a blessing from the presence of the Lord upon our churches; let every brother and sister, who has named the name of Christ, pray, that the Meridian meetings may be blessed of God in rending the clouds above us until they shall drop down great showers of blessing, flooding the whole land with light and life. Don't stop to talk and criticize, brother, sister; but let us all pray, pray for the power of our God to so come upon us, as churches and individuals, that we may see the worth of immortal souls, when once they are saved, and what an awful hell awaits them, great and small, rich and poor, the good and the bad alike out of Christ. Oh, that the Baptists of Mississippi, everyone of us, could come and present ourselves before the Lord; as living sacrifices upon the altar for this most blessed soul saving service! How it would refresh our souls, revive our churches and thrill the world.

Distinguished Laymen.

No hall of fame will ever be adorned with the names of such a galaxy of great men, as is found in the roll call of the heroes of faith, in the 11th chapter of Hebrews. It runs back clear through the centuries almost to our forefathers in Eden, and places a crown of honor upon the heads of many laymen, distinguished for nobler service. Abal, who offered a more excellent sacrifice than his brother, was a layman; Abraham, the friend of God, the first foreign missionary, the glory of whose service still fill the earth, was a layman; the "man of Uz," the earnest, quiet prosperous, conscientious, old country gentleman, who stands like a Colossus among men, in the far back golden east, when the world was

young, was a layman; Moses, when in the strength of his years refused to be called the son of Pharaoh's daughter, choosing rather to suffer afflictions with his own people than to enjoy the pleasures of sin for a season, was a layman; Joseph, the gifted young prime minister of Egypt, in her palmiest days, and the deliverer of his people, was a layman; Sampson, whose good right arm served Israel well on the fields of Philistia, when he piled her enemies in heaps upon heaps, was a layman; Gideon, whose strategy brought glory to arms of Israel on the plains of Midian, was a layman; Nehemiah, who rallied a timid and wavering people, rebuilt the walls of Jerusalem and turned to flight the army of the aliens, was a layman; Luke, the beloved physician and companion in travels, the writer of a life of Jesus and the "Acts" of the apostles, was a layman; Stephen, the first Christian martyr, was a layman; Barnabas, the first great contributor to missions, was a layman; and so likewise were Philip, Gaius, Cornelius and Aquila. These names are household words, around the world, many of them. They were not priests or prophets; but plain men from the rank and file of the people were they doing their work, each in his own way, and such a work as the angels in heaven might delight to do.

And, the noble laymen, who have come and gone since the visible presence of these old-worthies faded from human sight,—what a mighty work they have done! The kingdom of God would have been much more circumscribed in the area of its influence and power for good, had it not been for the noble band of consecrated laymen that God has raised up all along through the ages. How poorly would all our churches do, but for the grand good men—and women, too, God bless them all—who from their pews, committee meetings, and by their generous gifts, and prayers have cheered and encouraged the heart of many a tainting pastor on to success. God knew that the layman would be needed, so in the establishment of his churches, He left a large place for them to fill. We today recall many of these noble laymen, some of whom have fallen on sleep, whose very presence has been a benediction to many a heavy hearted preacher. We need more laymen like Abraham, Joseph, Moses, Stephen and Barnabas. Brother, what are you doing to become such? Don't crave somebody's else place, but do your work in your place, and do it now.

Who Shot This Young Man?

On Saturday night, October 12th, a young man, fresh from his country home, on his way to college, got off the train at the Jackson depot, and instead of going on out to the college, or putting up at a hotel for the night, he was induced to go to an infamous resort on Mill street, known as "The Mansion," where, in a drunken debauch with harlots, he was shot—at first it was thought fatally, but now it is quite certain that he will recover. The doctors, at one o'clock on Sunday morning, were hurrying to the scene of the tragedy to

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care for the wounded young man, and the policemen were neck and neck with them, looking for him who did the shooting. The doctors found their victim in a harlot's bed with a 44-Colt's pistol ball through one lung, bleeding as they thought to death. The policemen found their crouching in a near-by coal chute, crazed with drink. The doctors carried their patient to the Sanatorium, and the policemen carried their victim to the city jail. The next morning when he awoke in the jail, took his bearings, saw where he was and was told what he had done, he knew nothing at all about it, and the other man was to sick to tell.

Now, who shot this young man? That is an easy question, since the policemen came and carried the poor fellow who did it to jail. But who is responsible for the shooting? That is the question. Under the laws of the State of Mississippi no whisky can be sold in Hinds county, and yet, the man who did the shooting was drunk on whisky that he bought in Jackson. Under the law no such institution as "The Mansion" on Mill street can exist in the State of Mississippi, and yet the young man was shot down in one of the rooms of this house that runs in defiance of all the laws of God and the commonwealth. It is the most conspicuous house in that part of the city. It can be seen from the trains and from the depot. Everybody in Jackson knows where it is and what it is. It keeps open by day and by night—mostly by night—Sunday and every other day, and many are they who go to ruin therefrom. Court after court has been held in Jackson and nothing has been done with that house, and others like it. On the streets it is commonly reported that the owner of the house goes to the city officials every month and pays a "fine," which amounts practically to license, as not one of the inmates of that house goes before the city courts. Who is responsible for the tragedy that happened there last Saturday night? Not the drunken young man that fired the shot, not the young man that was shot, not the poor unfortunate woman, but the officers of the law in the city of Jackson and the county of Hinds, and those whose depraved sympathy helps to make the arm of the law impotent, for permitting such a den of iniquity to run in our midst, in open defiance of all law. Shame on the city of Jackson and the State of Mississippi! Gentlemen of the police force—Mr. Mayor, Mr. Sheriff—do your duty; have regard to your oaths; enforce the law; close up the doors of this guided gateway to ruin for our men and women, so that in the future you can be free from bloodguiltiness. Do it and every good man and woman in the land will stand by you; but do it, if you have to stand alone.

Notes and Comments.

A morning meditation: "What can I do for Christ today?" An evening meditation: "What have I done for Christ today?" A day flanked by such meditation will no be spent in vain.

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What the Argus says in regard to the mission work: "Let the kickers kick, the howlers howl, but let us do the work," holds good in the work of the several churches. The work must go on, although the howlers howl and the kickers kick, and the do-nothings object.

"The Western Recorder is Baptist: so is the University of Chicago."—Cumberland, Presbyterian. Then there must be Baptists and Baptists.—Recorder. And some of them, in some things differ from each other as much as one star in glory differeth from another star in glory.

The reporter of "the smart set" type who went to interview an intelligent Chinese editor in San Francisco and began by asking, "what kind of an 'ese are you, Japanese or Chinese?" was more than offset by the bland reply: "What kind of a 'key' are you, donkey, monkey or yankee?"

Rev Quincy Ewing late of Grænvile, but now of Alabama, may yet be led to believe in the existence of the devil. He has a trial on hand for having violated the rules of his church by performing the marriage ceremony for rector Morris, who had a living wife at the time, which is contrary to the rules of the Episcopal church.

"Judging by the alacrity with which some pastors skip from place to place, as bees from flower to flower, their reading of Paul's saying must be: 'I have learned, in whatsoever state I am, therewith to be discontent.' But the new reading, and the acts accordant therewith, are, no improvement on the apostolic rule"—Examiner.

Everybody knows of Dr. Lorenz, the great bloodless surgeon, who operated so marvelously upon the Armour child in Chicago and many others elsewhere. He was wine and dined everywhere most sumptuously and many people stood back amazed when they saw him push his cup aside untasted. So much so, that at a banquet one evening he was asked if he was a teetotaler. His reply was, "My success depends upon my brain being clear, my muscle firm, and my nerves steady. No one can use alcoholic liquor without blunting these physical powers which I must keep on edge. As a surgeon, I must not drink."

Several of the great business concerns of Chicago have posted notices in their establishments warning their employees against even going to the gambling rooms, to say nothing about gambling. They say that a young man who goes and looks on will be tempted to play, and most likely make a confirmed gambler. So to save their men from becoming gamblers and losing their positions they warn them against even looking at the playing of cards, under penalty of being dismissed from service. And yet, some good women and young ladies will give card parties and gamble in their homes for hours at a time.

Better be wise in time and heed the good Book when it says "abstain from the appearance of evil."

The Western Recorder is authority for the following piece of richness: "A document was recently mailed to President Schurman written in a character of which he could make nothing. He turned it over to Prof Schmidt for decipherment. After careful study the learned professor pronounced the document Arabic, but he could not decide certainly whether it belonged to the 13th century B. C. or to the 3rd century A. D. The office stenographer asked, to see the document and at once recognized it as written in short hand. She translated it readily, the last line being: 'Excuse my writing in this abbreviated manner, but I've got to catch a train.' 'Science' decided that it was Arabic of either the 13th B. C. or the 3rd A. D. century. Common sense decided that it was short hand, written only a few days before."

As regards Bro. Farrar's question about running the paper free from advertisements, it might be proper to say, that we reject advertisements almost every day. Some people enjoy reading an advertisement and are profited thereby. If THE BAPTIST could run another day without advertising, it would never contain another, be it ever so good. But it is certain that the editor of THE BAPTIST will never live long enough to see any religious paper in Mississippi run on its subscription list alone. So far as we know, there is not a paper in the world that does it. While we recognize the force of the objection, it is well enough to say that if Mississippi Baptists wait until the paper is able to get along without advertising they will go to heaven without reading a religious paper. Some good people were born kicking and objecting to things, and will live and die that way; but the rest of us, exercising as much common sense as we can, must go right on with the Lord's work.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

To despair of man is to dishonor God.—Thorold.

The book to read is not the one which thinks for you but the one which makes you think.—McCosh.

SUNDAY SCHOOL LESSON.

AS. ROBINSON.

Psalm 103.—October 25, 1903.

David's Over Forgiveness.

Golden Text.—*Blessed is he whose transgression is forgiven, whose sin is covered.* Ps. 103:1. There can be no real genuine happiness where there is sin; no more than a musical instrument out of tune can produce harmony. God alone can pardon and whoever is pardoned is in harmony with Him hence he is blessed.

2. *Blessed be the man unto whom the Lord imputeth not iniquity.* That man is indeed returned against whom the Lord has charged all his sins removed from against him never to be feigned again. When God forgives it is done once and for all time. *And whose spirit there is no guile.* No deceitfulness, but genuine sincerity and uprightness.

3. *When thou art in silence,* Refrained from repentance and confession. *My bones waxed old:* the strength of his better nature was rapidly decaying. *Through my sighing the day long.* He was under a deep conception of sin and his conscience was struggling with a stubborn heart.

4. *For day and night thy hand was heavy upon me.* We are unable to bear God's finger. How heavy, then, must his hand be? His discipline was continually prodding David and frequently scenes would present themselves to forcibly remind him of his sin. *My moisture is turned into the drouth of summer.* So grievously had unconfessed sins burdened him that he was spiritually famishing, and as a tree in the drouth or grass under a parching sun was gradually dying, his energies and mental powers were decaying. *Selah.* This word is of doubtful meaning.

5. *Thou knowest my sin unto thee, and mine iniquity have I not hid.* David confesses both the guilt and fact of his sin. This should have been done earlier, but better late than never. God knew all the time about the sin but could not pour the oil of gladness into his heart until he emptied it by confession. Harmony and discord cannot exist together. *I said, firmly, irreversibly determined.* A wise resolution is a great step toward a glorious God. *I will confess my transgressions unto the Lord.* In those days of types, figures and symbols the faithful presented their cases not to their fellowmen or priests but to Jehovah. How much more should we do it now. *And thou forgettest the iniquity of my sin.* Both the fact and the guilt are instantly and forever buried when confession is made.

6. *For this will every one that is godly pray unto thee, O Lord, at a time when thou mayest be found.* David had a blessed experience of forgiving grace, and doubtless this record has helped thousands of sinners, as all testimonies answered prayer helps. Between the time of a sinful act and punishment mercy rule and God may be found, but not after sentence is executed. *Surely in the floods of great waters they shall not*

come night unto him. Temptations shall not overwhelm a child of God.

7. *Thou art my hiding place.* The gospel makes God our refuge instead of our judge. What a fortress is our God? how blessed those who shelter there? *Thou shalt preserve me from trouble.* Unwavering confidence in God is a panacea for every human ill. Our sorrows shall be turned into multiplied joys. *Thou shalt compass me about with songs of deliverance.* David realizes that in the Lord he shall overcome all evil, and go forth on a triumphal journey.

8. *I will instruct thee and teach thee in the way which thou shalt go.* This is David's reward in part for his penitence. Marvelous teacher! marvelous way! and blessed pupil! *I will guide thee with mine eye.* Not with harshness, rebukes and rebuffs but simply by looks. The loving faithful child of God needs only to know God's will.

9. *Be ye not as the horse, or as the mule, which have no understanding.* The unteachable are the hardest people to deal with. Self-conceit is a parent sin, and is sure evidence of stupidity; a wise man knoweth that this ignorance is immeasurable; and he is a wise man who knows himself to be ignorant. *Whose mouth must be held in with bit and bridle lest they come near unto thee.* A trained horse, or mule, is of great service, but the unmanageable ones are always dangerous. People who are like them are menaces to all that is good.

10. *Many sorrows shall be to the wicked.* Nothing is more axiomatic. Show me a wicked man and I will show you a man of sorrows. The way of the transgressor is hard. *But he that trusteth in the Lord, mercy shall compass him about.* Miasmatic atmosphere is always dreaded, while pure air is sought after. Let us ever strive to avoid the atmosphere of God's wrath and seek to be surrounded by his mercies.

11. *Be glad, in the Lord, and rejoice ye righteous; and shout for joy all ye that are upright in heart.* Never hesitate to give God wondrous praise for his matchless goodness to the sons of men. God's grace is the most marvelous thing known to man. Praise him, and again praise him.

Mississippi Association.

The old mother Association of Mississippi met in her 97th session on Friday, Oct. 9, with the Liberty church. Nearly all the churches were represented, and the reports in the main were good. The year's work shows some two hundred accessions by baptism, while contributions to the various objects were fairly good, the church at Gloster leading far in Advance. The same officers were reelected, viz: W. B. Kinabrew, moderator; T. C. Schilling, clerk; and J. D. Lea, treasurer.

Harmony and good feeling prevailed and the devotional spirit of the meeting was fine. J. B. Quin preached the associational sermon, his theme being "the fellowship of suffering."

Strong reports on Missions, Temperance, the College, Publications, Sunday-schools, the Orphanage etc., were read, discussed and adopted, a number of prominent laymen taking part. Some changes have occurred since our last meeting. J. P. Culpepper and J. H. Lane, who have spoken so often in the old Mississippi, are with us no more, having gone to other fields. W. A. McComb is a new man among us and we find him a zealous worker and a fine speaker. J. J. Walker has lost none of his old time enthusiasm for missions. He is a most excellent brother and a good pastor. Z. Loftin is a spiritual man and his presence was helpful. J. B. Quin is young but is fast becoming a strong preacher and leader. J. Jacob, of Centerville, was with us two days and made a fine impression. His speech on the Orphanage touched many hearts. S. H. Thompson, now old and gray, and almost blind, was in attendance. He has been a man of wonderful strength and has seen many years of service. Thomas Lansdell, another of our worthy soldiers, was absent, as were also, E. Gardener, J. R. Baham and W. K. Anderson.

The sum of \$40.00 was raised, with which to buy a cow for the Orphanage. The ladies held a meeting at the Presbyterian church on Saturday afternoon. Mrs. McComb of Gloster, leading. During the session there was preaching as follows: Friday night, by J. Jacob; Saturday night, by J. J. Walker; Sunday, by W. A. McComb and T. C. Schilling. A good collection was taken for aged ministers.

As the association will soon celebrate its centennial it is considered an opportune time to write its history, covering the hundred years. A committee was appointed, consisting of Dr. W. B. Kinabrew, T. C. Schilling and J. M. McGehee, to look up old minutes and other material with a view to having this history ready by the centennial meeting. Our worthy moderator, Dr. Kinabrew presided with ease and dignity, doing little speaking, although he is always heard with interest. He playfully remarked that possibly he had been made moderator to keep him from talking. The hospitality of the Liberty people, both in town and country, was charming, and was much enjoyed by the large attendance of delegates and visitors.

A set of resolutions was adopted, strongly condemning the book now in circulation in our country, known as "The Negro A Beast." The resolutions state that any Baptist recommending or advocating this book, should be a subject of church discipline.

The parting scene on Sunday evening was peculiarly sad and touching. Bro. Wilford Z. Lea, now nearly 88 years of age, and who has been a member of the Liberty church for sixty-two years, stood by the moderator at the pulpit, while delegates, relatives and friends gave him the parting hand. His aged companion was seated nearby and many friends also shook hands with her. The choir sang "God be with you till we meet again," and the deep emotion can better be imagined than

described. Bro. Lea attended the services of the association, and, although hard of hearing, took great interest in all the proceedings. He has long been identified with this body, having been its treasurer for twenty-five years. The present treasurer, J. D. Lea, is his son, and is a noble and worthy man.

Thus with hallowed memories of the meeting of 1903, we turned our faces homeward.

T. C. SCHILLING.

Gillsburg, Oct. 14.

College Tidings.

I suppose that most of our friends will need only to know that we are exceedingly busy and getting busier. President Webb used to say, "The way to get more students is to take care of those you have." To say the least, we will have our hands full if we take proper care of those who have come and are to come. 293 is our enrollment now, and the next few weeks will, doubtless, carry us to 300. If anyone has imagined that 9 men can properly manage and instruct 300 boys in College classes, and have time to spare, his imagination is large and his experience small. But we are happiest when we are busy, and our message to the people is "Pile on the work." We are healthy and able to stand it.

Our meeting begins next Sunday. Rev. W. A. McComb, of Gloster, is to assist our pastor. We trust that many of our strong and noble boys and young men will receive the eternal blessing within the next few weeks, and that many now in the kingdom will have their vision greatly enlarged. Let prayers to this end go up from ten thousand hearts.

Hopefully,

W. T. LOWREY.

W. T. Amis, in Mississippi.

Rev. W. T. Amis, pastor 1st Baptist Church, Hot Springs, Ark., is now in Mississippi taking collections to build a new house of worship in his city. It is sincerely hoped he will be cordially received by every church he visits for he has a great plea for a needy cause. I have recently been in Hot Springs in a meeting and I know how badly they need a new house in the heart of the business part of the city. Hot Springs belongs to the world, for the sick and afflicted from all parts of the world go there. It is impossible for the Baptists in Hot Springs or Ark., to build this house. They must have outside help and when Bro. Amis comes to your church do your best for him. Drs. Carroll, Gambrell and Truitt believe in his cause and have invited him to come to Texas.

E. D. SOLOMON.

Kaufman, Texas, Oct. 12, 1903.

Hazelhurst.

DEAR BRO. BAILEY:—We have just closed the most satisfactory meeting I have held during my ministry of twenty years. Bro. W. Y. Quisenberry, of Alabama, came to us and preached day and night for about

two weeks. Great crowds thronged to hear him and listened most earnestly to him as he preached the gospel. Forty-five new members have been received into the church as a result of the meeting—39 by baptism. There were a few other professions of faith. The greatest meeting was on the last night. Brother Quisenberry preached on Foreign Missions, as agreed upon with the pastor, and appealed to the membership to support a missionary this year in China or elsewhere. The people responded enthusiastically and the amount pledged is \$602.55. This will be our annual contribution to Foreign Missions and we hope to have it in hand by Jan. 1st. The pastor is confident that the church will contribute this year at least \$1,000.00 for missions. This will be a great "forward movement," but one that should be made. Rev. Quisenberry is a man of great faith in God and he believes the gospel—all of it—and loves the souls of his fellowmen—Hence he is full of zeal and good works and always prayerful. With these qualities, combined with knowledge of the gospel and remarkably good sense, he is sure to succeed anywhere.

We had with us also that sweet gospel singer, Miss Byrd Stapp, of Chattanooga, whose singing appealed mightily to the heart and conscience. Verily the Lord was with us and He "hath done great things for us, whereof we are glad."

WM. J. WILLIAMS.

Hazelhurst, Oct. 1, 1903.

A Request.

ELDER S. W. SIBLEY:

DEAR BRO.—Will you kindly write an article for THE BAPTIST upon the subject involved in the following question:

What is the relationship of the Holy Spirit to the Gospel in the salvation of men?

Yours fraternally,

J. R. SAMPLE.

From New Orleans.

It was the great joy of wife and myself to celebrate our fiftieth marriage anniversary on Oct. 6th, 1903.

All of our children and grand-children were present, and the family group made a much prized picture. The 51st year closed with the 6th inst. It is a remarkable fact that the twenty-five members of the family passed through the entire year without experiencing a day of serious sickness.

We have cause for devout gratitude to God for his continued blessings. God has been with us, giving unto us His sustaining grace, good health, and the multiplied blessings of His most gracious Providence.

Yet in the midst of these manifold blessings, Satan was not satisfied with the situation, and he prompted one of his servants to send me through the mail several threatening anonymous letters. Finally, on the 26th of August, he wrote that if his demands were not complied with by the 15th of September, he would mail a neatly printed card at a nearby Post Office, to every male adult Baptist

in this city, and to every Baptist Church in this State and to the different Baptist Churches in Atlanta."

This card was duly issued and extensively circulated, announcing a series of lectures on five different subjects selected by this forger, and intended to inflict personal injury, and which could not fail to injure the Baptist cause in New Orleans.

My signature was forged to the card, and the cards were sent out on envelopes bearing the fraudulent business card of A. K. Seago & Co., same having been printed by his forger.

My firm offers \$100.00 reward for proof to convict this unprincipled crank. Proof will subject him to a term in the penitentiary, and it is not improbable that we may deliver him to the officers of the law.

May God's will be done. I hope our praying people will never cease to pray for our cause in this city.

Fraternally,

A. K. SEAGO.

A Query.

I would like to know how there came to be two places of worship by the children of Israel in the time of David or before his time; or just when it happened I cannot find out.

The Lord had told the children of Israel when their journeyings should cease they should choose a place to set up his tabernacle that he might dwell with them and that there should be only one place.

When Eli judged Israel they were at war with the Philistines and were so defeated in every battle they carried the ark into battle thinking its presence would cause the Lord to give them the victory, but they were defeated and the ark captured.

The Philistines kept it about seven months, when so many disasters followed they determined to send it back to the coasts of Israel. So they put it on a cart and the kine which drew the cart carried it straight to Beth she-mesh.

Some of the people looked into the ark and the Lord slew about fifty thousand and seventy of the people of Beth she-mesh which made them afraid to keep it.

They sent to the men Kirjath-jearim, saying for them to come and take it to them. They went and brought it into the house of Ahimadab and sanctified Eleazer, his son, to keep the ark of the Lord.

I find that the ark abode at Kirjath-jearim twenty years. Again I find when David brought it up from Kirjath-jearim it had been there about seventy or eighty years.

I find the tabernacle at Nab—David went there while fleeing from Saul, (see 1 Sam. 21:1 and Mark 2:2.)

When was it brought from Shiloh and by whom?

When was it carried to Gibeon and by whom?

Was the ark ever carried to Kirjath-jearim until the time David carried it to Jerusalem?

I find that Solomon carried both the ark and the tabernacle and placed them in the temple after he had built it.

Will so no one please answer the above questions.

E. J. W.

The Great Evil of Infant Baptism.

I do not mean, certainly not on the part of those upon whom the rite is performed, for they are incapable of moral action; nor on the part of those who perform the ceremony in the sense of willful disobedience to God, for they verily think they are doing God's will. The charge is that infant baptism is an evil, harmful to the person to whom it is administered, and hurting to the Kingdom of Christian truth. Even a few Baptists deny that there is any evil in the ceremony. They are generally parents who consent for their Christian companions who are not of the Baptist faith to have their children christened in infancy, and excuse themselves with the plea that "it will do no harm."

The subject implies that there are many evils in this ceremony. It is assumed that affusion or sprinkling is substituted for baptism, since outside the Greek Church no infants are immersed. The sprinkling of infants for baptism takes away a large part of the meaning of the ordinance. It destroys the symbol of entire purification, the washing of the whole person, and not the affusion of any part of the body. It destroys the New Testament figure of the death and resurrection of the man who through faith in the death and resurrection of Christ has himself died to sin and has arisen through this faith to new life and conduct. To the extent of its prevalence, it makes void the commandment of God. There can be no question that our Lord enjoined baptism upon believers for every age and nation. But if infant baptism should universally prevail there could be no such thing as believer's baptism, and thus the commandment of The Great Head of the Church would be made of none effect.

It is with one great evil, however, that this article has to do. It is a historical fact that infant baptism had its origin in the belief of its sacramental efficacy. Its continuance is due to this same sacerdotal idea. People do have the impression that in some way and to some extent the saving grace of God depends upon the performance of this ceremony. Disregarding the propitiousness and blessing of baptism as a sacred and symbolic confession of Christ as our crucified and buried Savior and risen Lord, they fix their minds upon the supposed virtue in securing or producing the new birth. They make the church a mediating agency between men and God, connection with which by baptism is either essential or helpful to salvation. Ministers are priests, and the ordinances are sacraments, conferring or conveying salvation. One must be in the channel to secure the blessing of the flowing fountain. The church is an abstract personality, spoken of as though existing apart from the individuals who compose it, standing to Christians in the same relation which a mother sustains to her children, giving birth to them, educating and nourishing them with her ordinances, and training them with her discipline. The deepest shade of this sacramental idea is seen in Roman Catholic teaching. Lighter shades appear in other bodies, which make the

symbols of Christianity signs and seals of the Holy Spirit's work, channels of grace, in which, to say the least, salvation is more probable.

What is the evil of all this? Infant baptism, according to the teachings of its ablest advocates, either introduces non-believing infants into the church, or assumes that they are already in it by virtue of birth from a Christian parent, or implants in their hearts regenerating grace. The deepest shade of this sacramental theory is that baptism is a fountain of grace, conferring salvation. A lighter shade is that it is that it is a channel of grace, conveying salvation. A still lighter one is that it is a sign that such grace has been conferred, and that we are to take for granted that the children of believing parents who have received the seal of the covenant are regenerated souls until they demonstrate by their conduct that they are not.

In an association of thirty years with beloved preachers of other denominations the impression is unavoidable that the feeling is well nigh universal among them that in some way baptized infants have a better chance of salvation than unbaptized children. It is a fact that children grow up with this impression, and many of them pass through the world into another with no other preparation for its solemn realities. This is the great evil of Infant Baptism—it is founded upon and fosters faith in sacramental salvation.

This evil is not imaginary or antiquated. It has a real and present existence. For twenty-five years there has been held an annual convention at Keswick, among the English Lakes, for the deepening of spiritual life. This year the convention lasted eleven days. The dominant note of the meetings was "Identification with Christ in his death, as the absolutely necessary condition for the inworking of the Holy Spirit, and the reproduction of the life of the risen Christ in his people." The constant insistence was "Entire consecration to God, no reserve but total surrender; then a complete pardon for the past, purifying for the present, bestowal of power for the future; and all given through a crucified and risen Christ."

This convention was called for the "deepening" of spiritual life. Yet one of the most "soul-searching and effective" addresses was based on the words, "He will abundantly pardon." The speaker dealt with the very beginning of spiritual experience, "laying the foundation and illustrating that God is ready to pardon, and that he can do this because of the atonement through the blood of Christ." When a Baptist offered the criticism that this good news was "useful not for the deepening, but for the creation of spiritual life" it was replied that the substance of such teaching would be "news to thousands at the convention;" that sacerdotalism had made such inroads that "the simple Gospel had been overlaid and hidden."

This is startling. Teachers of religion gathered to deepen spiritual life actually aim at its production. They had been

made children of God when baptized in infancy, and yet they knew that in this meeting something unprecedented had occurred to them, something fresh had come into their lives at a definite moment when by faith they surrendered to Christ. They adopted a loose theory of the Higher Life, and set themselves to preach it. But one of the recognized leaders declared that what some called higher life was simply life. And now, it is said, the people are being taught the true Gospel of salvation by grace, through faith, and many have come to recognize that the great moment in their lives was not when they were baptized as infants, but when they repented of their sins, accepted God's grace and mercy in Jesus Christ, and surrendered themselves to him in faith.

The question will press itself for answer, What good was infant baptism? Was it not a real evil, a positive harm, in leading them to think they were Christians when they were not? One of these Keswick leaders answered for himself, that it was no good, and immediately received believer's baptism.

This is not so great in our country, yet it exists. The duty of Baptists is evident. We should earnestly, intelligently and kindly proclaim a thorough Gospel—conviction for sin, repentance from it, acceptance of Jesus Christ as Savior and Lord, confession of him as such in baptism, and entrance upon newness of life and living.

H. F. S.

Uncle Sam's Letter to The Baptist.

MY DEAR BAPTIST:

I do not write often, but I cannot refrain from saying a few things to you. I guess you do not get many letters so you may appreciate this one coming as it does from an old-time friend. At any rate, I am bound to write.

You have the advantage of your readers in many ways. You talk to them—and I am one of them—once a week, and whether they like it or not, you keep on talking—well as they pay you to do it—i. e.—some of them, I see no way to stop you unless we stop the pay. This we will not do now, so go on with your talking.

Down here we have not become perfectly sinless as yet: we are only striving in a feeble way to do better. Some of our neighbors, however, claim to have reached the coveted mark. What about it? Do you belong to that tribe? As for myself, when I begin to think along that line certain Scriptures come into my mind; viz., "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Now I do want the truth in me. I hate evil, but some how or other when I would do good evil is present with me. Is it so with you? I believe it was Spurgeon who said: "When I hear of a dance I have a tickling about my neck, remembering that a far greater Baptist preacher than I lost his head at a dance early in the history of Christ's kingdom." So when I hear of these sinless folks my mind runs back to Peter and the crowing of a certain cock. Peter did not know his weakness, and

there are many others just like him. May the Lord keep us back from presumptuous sin.

Some folks say that an editor has lots of time to fish. Is it true of you? I would like to know before I tell it. Most people make a practice of telling everything they hear—but I want the truth about a matter before I discuss it. Some people's tongues are as long as the Atlantic cable, you know, and I do not care for such a representation. By the way, don't James tell it about right where he comments on the tongue? You ought to read it, and urge all your readers to do the same.

We saw Bro. Lucas down this way a few days ago. He looks somewhat Abrahamic; and he talks as if he believes THE BAPTIST is a very good paper. Well, we do not care much about what he says; we have our own thoughts about it, and we think so too. However, we will not say any ugly words about it, if you make yourself a little better.

They say that Mr. Vardaman is likely to be our next Governor. May be so, but if so, the world will stand until the end of time, Vardaman or no Vardaman—God's hand is in this business, and good will come out of it all. We were—i. e., some of us, but not enough of us—against him before his nomination, but we ought to be for him now. There's no use to keep on fighting after you are whipped—Mr. V. has whipped us, I propose for one to shake hands with him and in a good humor. Isn't that sensible?

We sing, in this section, once and awhile that old song—"Religion is the Chief Concern of Mortals here Below," but we do not practice it very much. Very likely—and I do not claim to be a prophet—the next hymn book will change the words, and make it read—Religion is the least concern of mortals here below. Do you think the change would be a wise one? No matter what you think; if religion is the least concern, we ought to tell the truth about it when we sing. It is as sinful to sing error as it is to preach it. By the way, don't you think that about half of this singing business in our churches is mere gush and twaddle? The old folks don't sing any more. Can't you tell the brethren and sisters how to worship when they sing? If you can't who can?

Please excuse me, but I want you to tell our churches the best way to get a preacher, and then the best way to get rid of him when they desire a change. It appears to me that the way it is being done now, is not the wisest way. In olden times the churches used to appoint a day of prayer before calling a pastor. Now they write to the Seminary, or let the outgoing pastor manipulate the matters. If not, some languishing preacher confers with certain brethren privately, and works out the present pastor, and works himself in. In the midst of all, which is the proper way? It seems to me—but as you know I am not well up on these matters—that the devil has a great deal to do with this business. Do you think the Lord would send me up to Jackson to undermine and work

Bro. Yarborough out of his pastorate? Every church has a few members who do not love the pastor. The fact of the business is, there are some people who do not love anybody or anything long at a time. Don't you think so? The way that some preachers get into churches, and the way that some churches get the preachers out, is a shame. Don't you think it would be well for us Baptists to get right along these lines? I do. But I must close for this time. If I have said ought to hurt your feelings, forgive me. I will write again sometime very soon.

Your

UNCLE SAM.

From the Eastward.

The editors report of our association—the Chickasaw—was a model after the editorial sort—comprehensive, circumstantial and brief for which we are duly grateful, although he did not attempt to philosophize on the phenomena of the non-representation of nearly half of the "local churches" that compose the body. We can think of no better reason for such an anomaly as their absence than that the crest of the great "wave of prosperity" that has been sweeping over our country had just struck them. Their fields were white with the "fleece staple" the market figures were struggling up into the teens and of course to them the "golden moments" had come. Let us hope that back of this seeming indifference there was a secret purpose to divide the savings of those few days, more after a liberal fashion with the Lord's treasury this year and that the financial and other showing at our next meeting will more than make amends.

The editor failed to see us in our preliminary meeting—the Sunday-school Institute, on Tuesday the day preceding the association he arriving too late. We have a commendable pride in the interest we take in that sort of work for the Master, having an idea which is more or less antiquated that the hope of the world, both the State and the Churches is in and with the children and young people. If some of us older heads were inclining to forgetfulness in a matter so vitally important our young brother L. A. D., would not suffer it. We thank God for such a leader in Israel who never grows weary and that even after near three score, ten, and five years he yet is at the fore front in everything that concerns the interests of the young people. In this work however he has some noble and efficient co-workers such as W. H. Patton, M. W. Buckley, J. Samuel and not a few others.

Among the subjects discussed was that of the "Ideal Sunday school"—a thing a little new among us. Some of the brethren seemed to think that an "Ideal Sunday school" as set forth by the address was an impossibility and especially the proposition that it implied that the whole church was in it. They seemed to understand that the "whole church or all the church in it," meant every single one, any and all the time, and therefore the

ideal Sunday-school was a myth. Of course they had failed to observe both that the ideal is always the impossible, and that all or the whole does not always or even often include every individual, any more than did the "Jerusalem and all Judea, and all the regions round about Jordan," Matt. 3:5-6, who went and were baptized of John in Jordan, mean that every individual went and were thus baptized including men, women and children. If it were otherwise then our contention against infant baptism would be lost and the Pedobaptist would be triumphant.

But we are given somewhat to wide differences over here, but always with cordial argument and happy fellowship and will always be glad to welcome the genial editor of THE BAPTIST. On last Friday the 3rd inst., at Pachuta, we buried our dear old father in Israel, Elder W. R. Butler after a life battle of three and three quarter score years, about six of which had been in the ministry. The approach to the end was gradual and the final exit of the good man was serene and peaceful. But something more of this love and useful life will be forthcoming soon. Meanwhile a *vote sante*.

J. A. H.

Biloxi.

Mr. L. Lopez, one of the most prominent business men in this city, was with his family on a tour in Europe and was taken ill and died in Rome, Italy, and we are daily expecting his remains. The family has just returned. The whole town seems to deeply sympathize with them.

The new street railway is making rapid progress and in a few weeks the cars will be flying by electricity over the different parts of Biloxi. It passes in a few feet of our church door and will greatly help our congregation.

Dr. P. A. Montague, President of Howard College, Alabama, is with his wife and daughter resting for a month in our town, and drinking in the ozone from our gulf breeze. The Dr. eats well, and sleeps well, and is as cheerful as a May morning. We are delighted to have him and his noble family with us, but he will soon be back at his work with the vigor of other days.

I baptized a brother last Wednesday night that promises to make us a useful member. Two were received Sunday night, a lady by letter, and a man who has been a Catholic, but who seems truly converted. He will be baptized this week. Our Sunday-school revival was a success.

J. B. SEARCY.

It is painful enough to see the monte-bank, Dowie and ten train loads of his deluded followers, making a crusade upon New York; but doubly so, "when a man of about sixty years, in good clothes and under a silk hat" appears on the streets blatantly asserting that he is "John the Baptist II" come to protect the people from the Dowie invasion. The saddest thing about it all though is, that multitudes of people are so densely ignorant as to believe these insane vapors.

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In fact a Complete Line of

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Write for any of these FREE Catalogues.

First Public Announcement

Of Interest to Everybody and Worthy of Your Closest Attention to the End Because it Contains a New
Idea which will Appear to You as Unique, Striking and Certain of National Success.

THIS is an advertisement—We desire to set forth to the readers of this paper the true merits of a splendid, safe investment—opportunity—and challenge the searching scrutiny of the most conservative banker, lawyer or business man. Let us preface the announcement by saying that this is not the mushroom scheme of a promoter but a well weighed, carefully balanced plan of organization matured by years of experience and based on practical successful operation. We have laid our entire plan and proposition before some of the leading bankers, lawyers and business men of Chicago and other cities, also before many of the leading manufacturers throughout the United States, all of whom have pronounced it correct in principle, practical and certain of success. All these people have been approached in a private way, and many of them have interested themselves with us. They are positively leaders in the business world and known by everybody. Here is the proposition plainly stated: We have organized the **Cash Buyer's Union, First National Co-Operative Society**, taking as a basis for this organization the old well established and eminently successful institution, the **Cash Buyers' Union**, a concern which has been in successful operation for the past eighteen years, whose advertisements have appeared in every mail order, agricultural and class advertising medium in the U. S., and whose name is a household word in every farm and village home. It has already several hundred thousand active customers scattered throughout the land from Maine to California and from British Columbia to the Gulf. We have reorganized this institution with a capital of **Five Million Dollars**.

This Is Our Plan.

We want every reader of this paper to become a stockholder of the **Cash Buyer's Union, First National Co-Operative Society**, of Chicago, Ill.—one of the largest mail-order houses and the greatest co-operative store in the world. We want small stockholders, but thousands of them, and everywhere. We will not sell more than 100 shares (\$1000.00) to any one individual and reserve the right to return your subscription and money after the amount of stock allotted to your county has been placed, or for any other good reason. This means that you must act at once or your letter and remittance may be returned to you, thus depriving you of participation in a great national movement toward co-operative dealing, depriving you of this most exceptional opportunity for a strictly high-grade and immensely profitable investment—far better than a government bond and as safe; better than your savings bank deposit; better than real estate, mortgages, stocks, bonds or any other flattering investment you may mention.

We Have Refused to Accept \$250,000.00

offered by one single Chicago capitalist, who, like ourselves, is so strong a believer in the co-operative mail-order business; so forcibly attracted by its wonderful earning power as demonstrated by famous national successes that he would be thankful to be permitted to invest his money in our shares. We have refused him because he could only give us his money.

We don't want money, we want stockholders—Co-Operative Stockholders—men, women, even children, all over this great country, one at least, in every town or hamlet, who will, impelled by their sense of interested ownership and personal profit, make it their business to become walking, talking advertisements for this great establishment; who, no matter if they hold but one ten-dollar share, will feel proud ownership in their institution and do as owners do—Talk the Business, Promote the Business.

In other words—we want our stockholders to be active in and for the business—be Owners, Customers and Salesmen—all in one. As Owners: You will receive 7 per cent. on your investment (that is guaranteed) and in addition a proportionate share of the profits, which are from 15 per cent. on the investment from the very start and may reach 50, 75 or 100 per cent. annually according to the amount of business secured.

As Customers: You have special privileges in purchasing and can buy (if you desire to patronize your own store, which is optional) at a special stockholder's discount from the regular catalogue price, which alone will save you more than your entire investment in a short time.

As Co-Operators: If you influence orders for us you will receive the vast amount of money which would otherwise have to be spent in advertising and catalogues.

THIS IS CO-OPERATION AT LAST

in the truest sense of the word—the people owning their own store—with a purchasing power greater, more stupendous than that of all the great department stores of New York City and Chicago combined—a purchasing and distributing power which will drive prices points lower than ever before, reduce the cost of living and enable the people in any part of the country to supply their needs—either direct, by mail, or perhaps through local branch stores—at nearly half the price they are ordinarily obliged to pay.

Detailed Plan of Capitalization:

We have decided to re-charter the "Cash Buyers' Union" under the name of **Cash Buyers' Union, First National Co-Operative Society**, and to increase its capital stock to **Five Million Dollars** consisting of 500,000 shares of \$10 each and divided as follows: Preferred Stock \$2,500,000. Common Stock \$7,500,000 and offer for sale at par, for cash preferred stock only. The preferred stock is fully paid, non-assessable, seven (7) per cent Guaranteed Cumulative and Fully Participating.

THIS MEANS:

First—THE PREFERRED STOCK is called preferred because it constitutes an absolute first claim, in effect a FIRST MORTGAGE on the entire assets, property, property-rights, trademarks, trade-rights, etc., and the net profits of the business. The common stock cannot draw one cent of dividend until the PREFERRED stock has first been paid its guaranteed 7 per cent. dividend each and every year.

Second—It is FULLY PAID and NON-ASSESSABLE. Your first payment of \$10.00 pays in full for one share, and you cannot be assessed for further payment under any consideration.

Third—An annual dividend of SEVEN PER CENT must first be paid each and every year on all the preferred stock before the common stock receives one cent, and this dividend is also FIRST CLAIM on all the property of the society.

Fourth—FULLY PARTICIPATING means that in addition to the seven per cent guaranteed dividend, the preferred stock fully participates—share and share alike—in all the profits of the society. For example: Is the net profits of the

During its eighteen years of successful existence the **Cash Buyers' Union**—the very business you buy into—has earned as high as 40 per cent. on the capital invested on a comparatively small business, consisting of but few departments.

With the much larger business assured through the interested and profit-sharing co-operation of thousands of customers, and the public at large, an even higher ratio of profit is safely assured.

HISTORY:

A return of more than thirty times the investment in six years. The tremendous earning power of the mail-order business in history.

One of the pioneers in the business, as long as twenty-five years ago, started with a small office and having little or no money, offered a half-interest in his plant for \$2,000, which money he desired for the expansion of the business. He was refused. Today this same \$2,000 half-interest is worth \$3,000,000 and not for sale at any price. And all this vast capital has been piled up by profits of the business.

For another example: Eight years ago a Chicago capitalist entered a newly started mail-order business. He contributed to the capital of the firm less than \$40,000. During the six years of his active connection with the business he withdrew many times his original investment in dividends, and finally sold his interest for considerable over a million dollars. Six years in the mail-order business netted him more than thirty times his original investment. All this was done under close individual partnership, with limited capital and without

the tremendous co-operation and selling force of an army of thousands of co-operative stockholders.

The business of two of the largest mail order houses combined amounts to \$35,000,000 annually and yields a profit of \$1,400,000 on a total capitalization of less than \$4,000,000, or 35 per cent. on the investment.

With such achievements by private individuals, a strongly co-operative organization with a \$5,000,000 capital—greater than that of all others combined—With the most skilled force of managers and employees recruited from its own shareholders will without question, achieve still greater results both in point of sales and net profits produced.

In Conclusion: It is evident from these facts and figures, which can be verified by any commercial agency, any bank in the city of Chicago, or the publisher of this paper, that our proposition will meet with immediate national acceptance, as this advertisement appears in every paper of value from the Atlantic to the Pacific and from Winnipeg to the Gulf. It is evident, also, that this stock will be largely oversubscribed, go to a premium at once, and that the principle "first come first served" will have to be applied from the very start. While we shall be glad to send our elaborate "Book of Information" to all those who desire more complete details, we advise you, in your own interest, to subscribe today, NOW, before you lay aside this paper; and weand our bank agree to return your money if within 30 days after subscribing you change your mind or are dissatisfied with your investment for any reason.

Cash Buyers' Union, First National Co-Operative Society,
References:—Metropolitan Trust and Savings Bank, Chicago, Registrars; Messrs. Lord & Thomas, Advertising Agency; Dun's or Bradstreet's Mercantile Agencies; any railroad and express company. The publisher of this or any newspaper or magazine. Any bank or reputable business house in Chicago.

158 to 168 W. Van Buren Street, Chicago, Ill.

REQUEST FOR PROSPECTUS.

Cash Buyers' Union, First National Co-operative Society, Dept. A973 158 to 168 W.
Van Buren Street, Chicago, Ill.

Gentlemen:—Please send your complete "Book of Information" and all literature pertaining to the profit-sharing stock of your company to

Name.....Street.....

P. O.State.....

It is understood that above will be sent to me free of all charges and that I am under no obligation whatsoever to subscribe.

For Quick Action Fill in this Remittance Blank and send in Plain letter with P. O. Order, Express Order, Check or by Metropolitan Trust and Savings Bank Dept. A973. Registered Mail if currency.

Gentlemen:—I hereby subscribe for..... shares of the full paid, non-assessable, 7 per cent. Preferred and fully participating stock of the Cash Buyers' Union, First National Co-Operative Society at \$10 per share. Enclosed find \$..... in payment of same. This stock is to be registered by you in my name and the stock certificates sent to me, and when so registered and sent to me you are authorized to turn over my money to the company. If my subscription is received too late, the money is to be returned to me.

Name.....Street.....

P. O.State.....

Meetings of Associations.

Kosciusko—Miss. Church, three miles east of West Station, Monday, October 16, 1903.
 Lauderdale County—Olive Grove Church, two miles east of Meridian, October 16, 1903.
 Choctaw—Antioch Church, Kemper county, Saturday, October 17, 1903.
 Hopewell—Kidge Church, Saturday, October 17, 1903.
 Leat River—Cedar Grove Church, Greene county, Saturday, October 17, 1903.
 Tombigbee—Fair View Church, ten miles northeast of Dalton, Saturday, October 17, 1903.
 Trinity—Columbia Church, seven miles northwest of Meridian, Wednesday, October 21, 1903.
 Lincoln County—Union Hall Church, two miles east of Brookhaven, Friday, October 23, 1903.
 Harmon—Good Hope Church, twenty miles north of Morton, Friday, October 23, 1903.

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 LYNCHBURG, VA.

Go to your Druggist and get a bottle.

Parker's Kidney Cure

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements.
 For sale by all druggists, or from the Southern Depot, Parker's Kidney Cure, Post Office, Va.

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MARTIN, TENN., June 3, 1901.
 This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

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A TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

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 Leave Hattiesburg: 6:50 p. m. 8:15 a. m. 7:42 a. m.
 Arrive at Gulfport: 10:00 p. m. 11:15 a. m. 9:50 a. m.
 No. 2. No. 4. No. 6.
 Arrive at Jackson: 11:55 p. m. 2:15 p. m. 10:00 p. m.
 Leave Hattiesburg: 9:12 p. m. 10:20 a. m. 7:25 p. m.
 Leave Gulfport: 7:00 p. m. 6:55 a. m. 4:00 p. m.
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Three Mississippi Books: Prof. Riley's HISTORY OF MISSISSIPPI; HEALTH, EXPRESSION AND PERSONAL MAGNETISM, by Prof. Booth Lowrey; and the HISTORY OF MISSISSIPPI BAPTISTS (now in the hands of the printer) by Revs. Z. T. Leavell and T. J. Bailey. This book, which cannot fail to be of great interest and value to Mississippi Baptists, will be off the press in a few weeks.

A Word to Our Customers.

We have now been in the book business nearly a year. Our success has been sufficient to encourage us to enlarge this department of our business. We have, therefore, greatly extended the variety and increased our stock until we really have a book store. It is now our purpose to magnify the book department of our business, making it worthy in every respect of the earnest support of the people of Mississippi, and especially the Baptist people.

Write for our catalogue.

If you do not find listed in our catalogue what you desire, write us. We may have added the book you wish since the publication of our catalogue. And, if we should not have the book you wish, we can get it for you in a few days. It shall be our earnest effort to serve our customers satisfactorily.

We call especial attention to the fact that our books are sent prepaid, at the prices named. In comparing our prices with the prices of other book dealers, please bear this important fact in mind. We include postage or express in our prices, because this method is the simplest and most satisfactory to purchasers, who do not know how much to add for postage or express. It is generally about 20 per cent. of value of book. So in comparing our prices with others do not forget this fact. Bibles and song books receive our special attention.

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The Interstate Mississippi River Improvement and Levee Association. New Orleans, La., October 27, 1903.

For this occasion, the Queen & Crescent Route will apply the extreme low rate of one fare plus 25 cents for the round trip (minimum rate 50 cents). Tickets on sale October 25th, 26th, and from nearby points, for trains scheduled to arrive in New Orleans on the morning of October 27th, 1903, with final limit of October 30th, 1903.

BRING NORTHERN PEOPLE DOWN OCTOBER 20.

If you have property for sale or want to entertain friends from the North, write them of this. On October 20 round trip tickets will be sold via the Mobile & Ohio Railroad to New Orleans, Mobile, Montgomery and all Southern points, from Chicago and vicinity at a rate of \$16.00; from St. Louis, Cairo and intermediate points, \$12. Liberal limits and stop-overs. For further particulars, write J. M. Beall, A. G. P. A., M. & O. R. R., St. Louis.

In the Crusade In This Country



for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contrived a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. When we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of home loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

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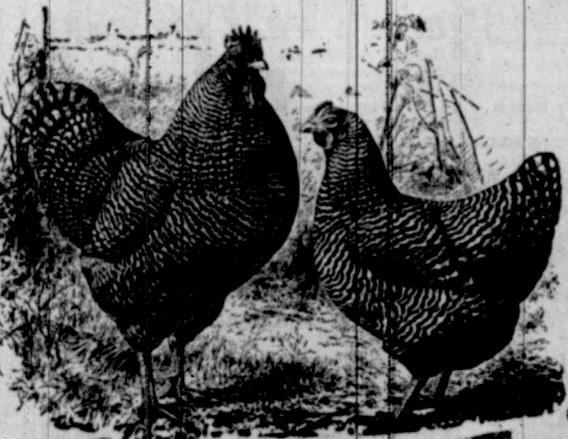
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Eggs \$4.50 per 15. I SATISFY MY CUSTOMERS.

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Department.

W. P. PRICE, EDITOR.

The Daily Readings.

Monday 20. Isaiah 54. The good fortune of God's servants. (12, 14.) Compare Isa. 61:1-2.

Tuesday 21. Isaiah 55. The everlastingness of our nature. (22.) Compare John 10:27, 28.

Wednesday 22. Matthew 18. Destruction upon Israel and Judah. (5, 7.) Compare Isa. 54:1.

Thursday 23. Micah 6:1-8. Woe upon covetous oppressors. (2.) Compare Amos 8:4-7.

Friday 24. Micah 6:1-8. The prophet's source of power. (v. 8.) Compare Isa. 61:1, 2.

Saturday 25. Micah 6:1-8. The attractive power of Zion. (v. 4.) Compare Jer. 31:6.

NOVEMBER

Sunday 1. Prayer Meeting. Great Men of the Bible. What David Taught Us. 1 Samuel 16:11-13. Psalm 19: John 7:42. S. S. Lesson, Deacons and Abolition. 15:1-12.

It may be serious to the two or three. High souls like those stars that come in a night. Once in a while. But better it is to be one simple word, than to have a new name in the weak and sinning souls of men.

Beware of Quackmen for Catarrh That Contain Mercury.

as mercury will surely destroy the sense of self and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is too great for them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury and is taken internally, acting directly upon the seat and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure to get the genuine. It is green in color and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by druggists, price 25c per bottle. Hall's Family Pills are the best.

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Blackman's Medical Salt Brick.

The only guaranteed tonic blood purifier, kidney and liver regulator and general upbuilder of the system that has ever been placed on the market. Every horse should have one of his feed box. No owner of horses, cows, sheep or hogs should be without them. Sold by all dealers, everywhere. Price 25c, per brick.

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Has the endorsement of the highest medical authority in the world. It would seem, strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted with it do well to send for free book giving particulars and prices of Oil. Address Dr. W. O. BYE, Drawer 1111, Kansas City, Mo.

—Meridian Nov. 10—12!

—Organize a party to go with you to Meridian.

—The Convention meets Tuesday morning at 9 o'clock.

—You will have to leave home Monday to be there on time.

—Send your name to Dr. R. A. Venable today for a home while attending the Convention.

—"Soul Winning" is to be the general theme around which our thoughts will revolve for two days and nights.

—Pastor Yarbrough of the 1st Church is to preach the Convention sermon and his subject will be "Soul-Winning."

—Brookhaven has not only called their good Bishop for full time, but they have also reorganized their Union, and the pastor will conduct his people through "The Gospel in the Psalms."

—If all those who are going to Meridian will send their names to the editor of this department at once, he will arrange for a special coach from Jackson to Meridian and return. This will be to our convenience every way, as the trains from here to Meridian are usually crowded.

—The program is about perfected and we hope to be able to give it a place in these columns next week. When you see it, will you select some convenient time, when all alone, you will spread it out before God, and ask His blessings upon the discussions in the convention? It can be made a time of great refreshing from the presence of the Lord, if we will wait upon Him.

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Three Reasons. Pendleton. 60
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KIMBALL (reed),
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ought to receive copies of "BOOTH LOWREY'S GREAT BOOK" as birthday gifts between now and Christmas.

10,000 Others

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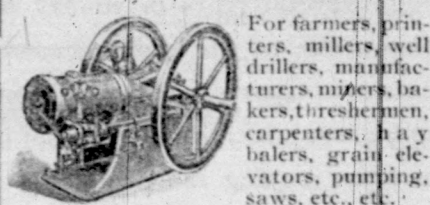
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Catalogue and information on application. State your power needs.

White-Blakeslee Man'g Co.,
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Spickard's One Cent Headache Cure

IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

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Jackson, Miss.

Skilled, Practical Accountants are employed to teach Bookkeeping. They positively cannot supply the demand for Bookkeepers and Stenographers.

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Sumner.

Jesse J. Sumner, the oldest son of Rev. J. R. and Mrs. Nannie A. Sumner, born in Chickasaw County, Miss., at two o'clock, May 8, 1883, died in Taft-hatchie county, Miss., at 9:25 o'clock, Oct. 1, 1903, in the triumphs of a living faith in the risen Lord.

J. R. SUMNER.

Jones.

Little Frank William Jones, son of Mr. and Mrs. Frank Jones of Little Springs, Miss., age 2 years, 1 month and 4 days. He was God's only loved to them for a short while. This little soul is now with Jesus. He was a beautiful little bud here, but God took him to bloom out in heaven. Heaven is decked with such little flowers. He was the light of that happy home, but now he plays in the garden of heaven.

O! Mother, father, brothers and sisters, Grieve not with hopeless sorrow.

Jesus has felt your pain;

He did thy lamb but borrow,

He'll give him back again.

God bless you!

J. B. QUIN.

Marselus.

Dr. Tim Marselus died at his father's home in Roxie, Miss., Sept. 8th, 1903, age twenty-eight. He was reared in Amite County, Miss. Early in life he was converted and united with New Zion Baptist church. When a boy, he chose the practice of medicine as his vocation and from that time until death, all his energy was directed toward success. Although he lacked one session at college completing his course, he was very successful and his future was bright, but God had a purpose in his death and called him up higher. Both old and young, sick and well will miss him.

He died in hope, saying at the last, I want to meet all of the Roxie people in heaven. Tim cannot come to us, but let us purpose in our hearts, to meet him in that "Land" where no parting will be.

His pastor,
HOMER H. WEBB.

Roxie, Miss.

Gratick.

Inasmuch as it has pleased our All-wise Father to take from our midst our beloved sister in Christ, Miss Dora Gratick, and

WHEREAS, The deceased was a faithful member of our B. Y. P. U. Therefore, Be it

Resolved, That we, the members of the B. Y. P. U. of the Hermantown Baptist Church, do extend to the bereaved family our condolence and sympathy, and that our Heavenly Father may bless and comfort them in their bereavement, is our fervent prayer.

Resolved 2nd, That our Union and

church has lost one of its most faithful members, a consecrated and noble worker.

Resolved, 3rd, That a copy of these resolutions be sent to THE BAPTIST for publication, and that we tender our sympathy to the family, and pray God that this affliction may draw them closer to Him, "Who doeth all things well."

(MRS.) J. D. DAVIS,
(MR.) TRUITT C. FOSTER,
(MRS.) E. S. P. POOL,
(MR.) JOHN TILLMAN,
Committee.

Barnard.

Little George Barnard, infant son of Mr. and Mrs. A. K. Martak, of Anguilla, has gone from earth, before ever he knew the pangs of sin, into the paradise of God. The loving Father in Heaven made the hearts of these parents joyous by the gift of this sweet child life for nearly four years, and then took him to a home, and to a tutelage, where unsullied and untarnished of sin through eternal ages he will develop in his being all that is beautiful, noble and divine.

Little George was so precocious in his understanding and development of character that the fond parents oftentimes wondered if the heavenly light did not dwell in his soul. His discernment of right as against wrong was almost marvelous; and when the death fever came to lay him low, through all the long weeks of wasting suffering he seemed to realize that he would not recover, but was soon to go to be with Jesus. And when the end came it was like a peaceful sleep. His brief life was a sweet child's appeal to father, mother, brothers and sisters to come also to the better world.

May each one of them be ready upon their summons to enter into the joy of their Lord.

E.

Graham.

On Saturday, September 14, 1903, Rev. J. T. Graham laid down his work to enter onto his reward. A great bright light has gone out.

Bro. Graham was born in Kemper County, Miss., Feb. 9, 1859. Gave his heart to God while yet a child, and, in a short time, yielded to the impression to preach to the gospel. The Master has blessed him in his labor, allowing him to preach to some of the best churches in this and other States.

He moved to Charleston, Miss., in March of this year where he had gained distinction as a local journalist as well as a preacher.

He died at work, spending the last week of his useful life in a great meeting near his old home. Reaching home Thursday morning, Sept. 11, sick with a congestive chill, the best physicians were called, and tender hands of loved ones were set to work, but all efforts to prolong life were vain. In a few hours, it was thought proper to tell him that the end was near. It was received calmly, his only regret being that he must leave his family. The Lord gave sustaining grace now as in health.

Bro. Graham leaves a devoted wife and seven children to be sad and lonely for awhile. May God's free grace sustain them in their sadness.

W. H. CARDER,

Married.

McGowan-Edmonson.

On Aug. 9, Mr. Samuel J. McGowan and Miss Ida M. Edmonson were united in matrimony, at the residence of the bride's parents, near Rawl's Springs. May our Lord greatly bless their young lives.
M. J. DERRICK.

Bryner-Easterling.

It was the pleasure of the writer to unite in the holy bonds of matrimony Mr. C. B. Bryner and Miss Maggie E. Easterling, at the residence of the bride's parents near Rawl's Springs, Oct. 11, 1903. May richest of heaven's blessings attend them.
M. J. DERRICK.

Wiles-Ellis.

At the residence of the bride's parents in Clinton, Miss. Miss Katherine May Ellis, and Mr. Edmond R. Wiles of Yazoo City, the father of the bride, Rev. S. M. Ellis, and pastor P. I. Lipsey officiating. A happy and joyous occasion, with many friends from the home town and from abroad participating. Mr. and Mrs. Wiles will make Yazoo City their future home.

CHOICE WINTER APPLES.

For sale. All the Leading Sorts and best keepers, such as Baldwins, Spies, Spitzenburg, Jonathan, Greenings, Russets, all hand picked and carefully selected. Price \$2.00 per barrel of three bushels; five barrels or more ordered, I will pay freight. Address
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We need at once a few more Teachers for Fall schools. Good positions are being filled daily by us. We are receiving more calls this year than ever before. Schools and colleges supplied with Teachers free of cost. Enclose stamp for reply.

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Do not be deceived by those who advertise a \$60.00 Sewing Machine for \$20.00. This kind of a machine can be bought from us or any of our dealers from \$15.00 to \$18.00.

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They are printed on good paper and are well bound in durable cloth.

3 volume edition only \$6.00
[Original price \$10.00]

6 volume edition only \$7.20
[Original price \$12.00]

When I, when asked where he studied theology, replied, "On my knees, reading my Bible and Henry's Commentary." Which I read it continuously through four times.

The Baptist, Jackson, Miss.

WOMAN'S WORK.

Mrs. Julia T. Johnson, Editor.
O. Clinton, Miss.

[Direct communications for this department to Clinton, Mass.]

Woman's Centre Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program.

November 1903.

- Subject: Mexico and Brazil.
"They that deny themselves for Christ enjoy themselves in Christ."
1. Opening Hymn, Stand Up, Stand Up for Jesus.
2. Church's Doctrine of Service—Matt. 5:13, 14; Matt. 7:12; Matt. 10:37-39; Luke 12:3-9; Matt. 23:27, 28. Special Instructions: John 4:35; Matt. 9:37, 38; John 15:16.
3. Prayer by Leaders.
4. Reading of Poems. These should be distributed a week before meeting after securing promises that each will be returned with something regarding Mexico, or thoughts on Roman Catholicism.
5. Lesson: "Mexico and Brazil."
6. 10 Minutes Song Service.
7. Minutes of Last Meeting, etc.
8. Facts from: "Hispanic Briefings."
9. Message from Mrs. S. L. Ginsburg, Pernambuco, Brazil. Persecution has only brought us blessing. Our plan for 1903 is to spread the truth into all the homes of the people of this State. The churches have conspired to support our little paper called "The Missionary" to be distributed free. We are expecting great and glorious things. The present moment is a crisis in this State. Help us with your prayers.
10. Prayer Service. That the devices of man may be destroyed, and the Word of God rule in our stead.
11. Closing, Those at Home who are my Neighbors—Luke 10:37.

Woman's Meeting at Yazoo Association.

The Ladies of the Yazoo Association met Wednesday afternoon Sept. 30, 1903. They opened

Do You Know What It Means To Cure Constipation?

It means to turn the wheels and throw out of the body all the poisons and miseries caused by a clogged system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristalsis. When that stops, poisons, poisons, the blood begins to absorb the poisons through the walls of the intestines and the disease is scattered everywhere. It often lays its foundation in this. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through tonic, strengthening and invigorating the bowels. This can be easily, gently, and permanently done by Veronal, a laxative of Perry Wine. It is a tonic, laxative, the highest class. It builds up the bowels, restores the lost action, adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle of the Veronal Remedy Co., 900 Main Bldg., Buffalo, N. Y.

All leading druggists have it for sale.

There's Health IN Lemon Juice.

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impurities. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

Mozley's Lemon Elixir.

Made of Lemons.

with song and prayer. In the absence of Miss Stigler, Mrs. Nelson presided. After Scripture reading reports from societies were called for, and the ladies urged to make one. Duck Hill, Lexington, Pickens, Lone Pine, Durant, Winona and Goodman reported work done. Total amount reported \$548.05. In discussing work to be done the acting president presented Miss Stigler's plea for Frontier Missionary Box work, Duck Hill promising to do all they could in the matter.

The attention of the needs of the Orphanage, the ladies being urged to do something in the matter. Attention was also called to sending of two reports, one, Mrs. Woods at Meridian, the other to Miss Stigler at Lexington. After the reading of a short poem, "Wanted Women," the old song Sweet Bye and Bye was sung. After short talks by several ladies the meeting adjourned. Miss Mortimer, Secretary.

Woman's Missionary Union Meeting of Rankin Association.

The Woman's Missionary Union of Rankin Association, assembled in the Methodist Church at Fannin September 29th, 2 o'clock p. m. Devotional exercises were conducted by the vice president, with Mrs. Jessie S. Tinnins presiding at the organ. Miss Dora Lee was appointed Secretary of the meeting. Reports from four societies were read. Contributions from these societies had been made to the following named objects:

Home, Foreign, and State

Gray?

"My hair was falling out and turning gray very fast. But your Hair Vigor stopped the falling and restored the natural color."—Mrs. E. Z. Benomme, Coboes, N. Y.

It's impossible for you not to look old, with the color of seventy years in your hair! Perhaps you are seventy, and you like your gray hair! If not, use Ayer's Hair Vigor. In less than a month your gray hair will have all the dark, rich color of youth.

\$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

Missions, Orphanage, Church Building and Loan fund, and Home uses. Miss Ada Washburn represented the society at Pelahatchie church. Most of the funds had been appropriated to Home uses, the society never forgets the Orphanage. Mrs. Harrell and Miss Ruby Walsh represented the society of Leesburg church. Mrs. Harrell spoke encouragingly of the work. This society had only been organized a few months. Mrs. Bulah Smith represented the Fannin church. The contributions of this society were less than usual, but more was given to missions than Home uses. No entertainment has been given for making money by this society in the past year. Everything has been contributed as a free will offering. I think all the societies have pursued the same course in this association; "the more excellent way." The society of Rehoboth church was represented (as she had just organized this society a few weeks ago) and Miss Alma Wilson. They are getting up funds to buy an organ for the church.

The annual address of the vice president was read, emphasizing the point that no people on earth ought to be more interested in giving the gospel to all the world than Christian women. Mrs. Noble spoke encouragingly of the work at the Orphanage. Three of the children had recently been baptized into the church at Jackson. Bro. Derrick had told us so much about the Orphanage. "Strange to say" that there was but little left to tell. The sisters were urged to contribute more molasses to the Orphan-

age. Last but not least, came Rev. W. P. Price. What shall I call his talk? "much every way." He can tell more in 15 minutes than any man I ever heard talk in all my life and then get out of the house before you have time to thank him for what he said. "The world do move," and so does W. P. Price. His talk was just what we needed. He emphasized the point that more of our young ladies should enlist in the organized work. Train them in while they are young. We all enjoyed his talk. Come again Bro. Price, you did us all good. We praise God for his continued blessings on all our work; two societies have been organized in our association; 36 have been organized in the State in the past year. Every department of our work demands our best efforts. THE BAPTIST, our State paper, accomplishes great good in giving out information and awakening interest in the work. Sisters, we cannot afford to do without this paper. We must keep up with the work of our denomination, or be classed as a "back No." Let us "be up and doing," praying and working that "the glory of the Lord will cover the earth, as the waters cover the seas."

Sister Zell Shaw, one of our earnest, consecrated Methodist sisters, led in the closing prayer. Thus closed one of the most pleasant meetings of our Union. (MISS) CLARA BOYD, Vice Pres. Goshen Springs, Miss., Oct. 5.

Drake's Palmetto Wine.

A complete medicine and tonic for immediate relief and absolute cure of Chronic Stomach Troubles, Flatulency, Constipation, Liver and Kidney Congestion, Inflammation of Bladder and Catarrh of Mucous Membranes. When used for the cure of Bright's Disease, Diabetes and female troubles, it cures to stay cured and promotes health and vigor. One tablespoonful, once a day, establishes a perfect cure and is a wonderful tonic for the appetite and nerves and purifies and enriches the blood. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of THE BAPTIST who writes for it to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill. Simply send your name and address, with request for one bottle of Drake's Palmetto Wine prepaid, free of charge.

BIG 8 Chain of 8 Colleges owned by business men and endorsed by business men.

Fourteen Cashiers of Banks are on our Board of Directors. Our diploma means something. Enter any time. Positions secured.

Dr. H. H. Harrison, Practitioner in the City of Jackson. Office and Consulting Rooms over Harrington's Drug Store, 338 West Capitol Street, near the Edwards and Lawrence Hotels.

TEMPERANCE.

BY W. H. PATTON.

Fashionable Drinking.

At a convention a discussion on temperance brought up the "wine question." An influential clergyman arose, and made a vehement argument in favor of wine. When he had resumed his seat, a layman said: "Mr. Moderator, it is not my purpose in rising to answer the learned argument you have just listened to; my object is more humble, and, I hope, more practical. I once knew a father in moderate circumstances, who was at much inconvenience to 'educate a beloved son at college. Here this son became dissipated, but after he had graduated and returned to his father, the influence of home, acting upon a generous nature, actually reformed him. The father was overjoyed at the prospect that his cherished hopes of other days were still to be realized. Several years passed, when the young man, having completed his professional study, and being about to leave his father to establish himself in business, he was invited to dine with a neighboring clergyman, distinguished for his hospitality and social qualities. At this dinner wine was introduced and offered to this young man, who refused; pressed upon him, and again refused. This was repeated and the young man ridiculed for his peculiar abstinence. The young man was strong enough to overcome appetite, but he could not resist ridicule. He drank, and from that moment became a confirmed drunkard, and long since has found a drunkard's grave." "Mr. Moderator," continued the old man with streaming eyes, "I am that father; and it was at the table of the clergyman who has taken his seat that his hospitality ruined the son I shall never cease to mourn."—Glad Tidings.

Against the Cigarette.

New Hampshire and Indiana

Bilious?

Dizzy? Headache? Pain back of your eyes? It's your liver! Use Ayer's Pills.

Want your moustache or beard a beautiful brown or rich black? Use Buckingham's Dye.

50 Cts. of druggist or R. P. Hall & Co., Nashua, N. H.

Positions \$5,000 BANK DEPOSIT

GUARANTEED BY A RAILROAD FARE PAID, 500 FREE COURSES OFFERED. BOARD AND COOK. WRITE QUICK.

GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

are leading in the fight against the cigarette. The New Hampshire legislature prohibits the making or selling of any kind of cigarette. To give a minor a cigarette is also illegal.

The Indiana Legislature has also been taking active steps against the cigarette business. In addition to this in many of the towns and cities "there are growing leagues of anti-cigarette women, many of them social leaders, who declare that males of any age addicted to cigarette smoking shall not henceforth share their company."

Recent legislation in North Carolina says that no cigarettes shall be sold or given to those not twenty-one years of age. When the manufacture, importation and sale shall have been prohibited and the law enforced, then the victory in regard to cigarettes will be complete.

In eleven States laws have been enacted against the cigarette; in thirteen Legislatures now in session bills have been introduced for their suppression and in six other States the women are agitating reform legislation directed at them. Let the good work go on!

Cigarettes.

On page 34 of the minutes of the Baptist State Convention appears the following:

WHEREAS, Since the federal government has decided they cannot raise soldiers and cigarette finds at the same time, and they are therefore prohibited at West Point, and since President Hardly has decided that he cannot afford to use the State appropriation for the education of cigarette smokers, they are therefore prohibited at the A. & M. College; therefore be it

Resolved, That it is the sense of his Convention that the faculty of Mississippi College should prohibit the use of the same by the students.

The next legislature should outlaw Cigarettes and Coca-cola when it meets in January.

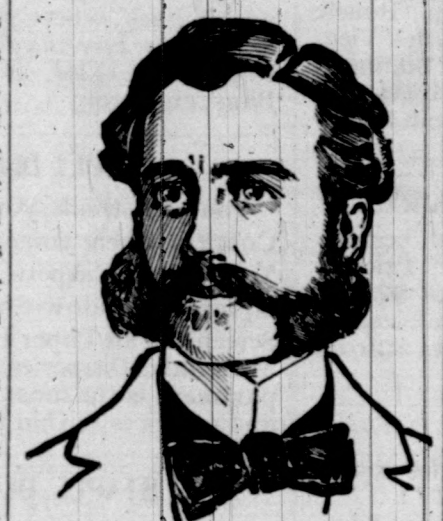
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Practitioner in the City of Jackson. Office and Consulting Rooms over Harrington's Drug Store, 338 West Capitol Street, near the Edwards and Lawrence Hotels.

Free Help For the Sick.

ALL DISEASES CURED.

Are you sick? Do you want to get well? If so, this offer is of vital importance to you. I can show you the way to get well. It is the way that I have proven successful in thousands of cases. I have on file letters from seventy thousand satisfied and grateful patients who have proven the value of my treatment by actual trial. If you could read a few



DR. JAMES WILLIAM KIDD.

of these letters telling of miraculous cures after years of suffering, I would need no further argument to convince you of my ability. I have passed the experimental stage. I know what I can do. No matter what your disease, I have cured many cases of Consumption, Bright's Disease, Locomotor Ataxia, and Partial Paralysis, that other doctors pronounced incurable. No matter how many doctors or patent medicines you have tried, the majority of my patients had tried all these in vain before they came to me. I can cure you! This is a strong statement, but I am willing to show my faith in my own ability.

I will send you a free treatment. You can be the judge. If you are satisfied recommend me to your friends. I feel sure of my pay because I know what my treatment will do.

I have no specialty. I treat all diseases. Do not hesitate to write because some one has told you that your disease is incurable. Every organ of the body is a perfect machine and will work perfectly if it is supplied with the proper force from the nerves, and sufficient nourishment from the blood. I have learned how to supply this nerve force and blood nourishment. This is why I can cure when others fail.

I have associated with me the most eminent specialists in America. Tell us all about your case. No matter what your ailment, your correspondence will be considered entirely confidential. We will make a careful examination of your case. The free treatment will be prepared and sent you by mail, postage paid. It only costs you a stamp. I can use no stronger argument to convince you of my ability to cure you than this. You have everything to gain, nothing to lose. Write today. Address my private office as follows: Dr. JAMES W. KIDD, 43 Baltes Block, Fort Wayne, Indiana.

Teachers' Interstate Examination Course.

Teachers wishing to prepare for examinations should write, at once, to Prof. J. L. Graham, LL.D., 152-154 Randolph Building, Memphis, Tenn., for particulars concerning his special Teachers' Examination Course.

This course is taught by mail, and prepares Teachers for examination in every State in the Union. Leading educators pronounce it the best course ever offered to the teaching profession, and all Teachers wishing to advance in their profession should immediately avail themselves of it. Enclose stamp for reply.

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Tickets on sale August 15th. Write for full information.

J. N. CARNATZAR, Gen. Ag't, Memphis, Tenn.

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Steel Alloy Church and School Bells. Send for Catalogue. The B. B. Bell Co., Hillsboro, Mo.

MORPHINE

Opium, Whiskey and all Drug Habits Cured Without Pain At Your Home.

We Have a Private Sanatorium for Complicated Cases.

If you are addicted to these habits you think you will quit it, but you won't, you can't, unaided, but you can be cured and restored to your former health and vigor without pain or the loss of an hour from your business at a moderate cost. The medicine builds up your health, restores your nervous system to its normal condition; you feel like a different person from the beginning of treatment. LEAVING OFF THE OPATES AFTER THE FIRST DOSE. You will soon be convinced and fully satisfied in your own mind that you will be cured. Mr. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

Dr. W. M. Tunstall, of Livingston, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in any form since I took your great tonic, now eighteen months ago. It was the best dollar I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours and I make no mistake when I say that my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment." For full particulars address Dr. H. M. Woolley, 209 Lowndes Bldg., Atlanta, Ga.

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IT IS WELL KNOWN FACT—A FACT THAT HAS BEEN DEMONSTRATED ON MORE OCCASIONS THAN ONE—THAT WE ARE HEADQUARTERS FOR EVERYTHING PERTAINING TO FINE DRY GOODS—JUST NOW WHEN OUR LINES ARE COMPLETE WE INVITE YOU TO EXAMINE THEM.

Finest Dress Goods are assembled in the Big Store. That's where they should be—for your interest and ours. No other stock we know of is so complete, so massive, so perfect, and prices down to the lowest notch.

The Premier Goods include: Zibeline, Angora, Zibeline Bourette, Zibeline Paune, Pointelle Boucle, Nette Benton, Boucle Mohair, French Broadcloth, Tufted Vicuna, Angora Plais, Fine Scotch Bonnacburns, and many new wears in black and colored fabrics. Prices range from 50c to \$3.50 per yard.

TAILOR MADE SUITS AND SKIRTS.

We have the most stylish and best assortment of Suits to be found. Prices—Tailor Suits \$10 to \$60; Skirts \$25 to \$37.50.

All the new ideas in Shirt Waists at from 50c to \$1.50.

SHOE DEPARTMENT.

Best wearing shoes, Best styles made. Can fit any foot in any style.

Agents for Hagen, Edwin Clapp, Sorosis, Southern Gentleman, Arundell, Zeigler Bros. We are leaders in Shoes for men, women and children. Prices are comfortable.

CLOTHING.

All the Clothes, Novelties, that really deserve the name—and they came from the tailor shops of the best makers. Style and fit guaranteed. Prices from \$5 to \$27.50.

BOYS' CLOTHING—This is the largest stock and the newest ideas of the season.

Our Clothing Department is a store within itself, where you can get everything a man or boy may need. Shirts, Hats, Underwear, Ties, Suspenders, Traveling Bags, etc., etc.

CARPET DEPARTMENT.

You will think you are in an Oriental Country when you enter this department. You will see Carpets, Matting, Rugs, Art Squares, Window Shades, Lace Curtains, Screens, Wall Paper Hangings, Upholstery Materials, Draperies. Our line in this department is the most complete in the State and at prices within the reach of all.

STAPLE DEPARTMENT.

Where you will find the lowest prices on reliable merchandise—in Sheetings, Domestics, Outings, Percals, Table Linens, Towels, Quilts, Calicoes, etc.

LADIES' UNDERWEAR DEPARTMENT.

Our line is thorough in this department, consisting of Union Suits, Undershirts, Drawers, Gowns, Skirts, Chemise, and all the other requirements of a lady.

NOTION DEPARTMENT.

Everything in Hose, Hose Supporters, Gloves, Buttons, Combs, Ladies' Fancy Collars, Waist Sets, Purses, Handkerchiefs and a wonderful collection of other novelties.

Are agents for the American Lady Corset—the best corset made.

WHOLESALE DEPARTMENT.

Here the merchants in and around Jackson will find a complete Jobbing Department and you will find almost anything you may want, and we guarantee prices to be as low as you can get in the same class of goods in St. Louis, Memphis and New Orleans.

Special attention given to mail orders.

All correspondence answered promptly.

You are invited to visit the Big Department Store.

JOHNSON-TAYLOR CO., 201, 203, 205, 207, STATE ST., JACKSON, MISS.

Personal.

—Brown Brothers sell Weber Wagons.
—Mississippi College closed out last week with 292.

—Brown Brothers sell all kinds of Harness.

—Dr. George Cooper has after a pastorate of 21 years, resigned at the First Church, Hammond.

—Brown Brothers sell Columbus Buggies.

—A special to the Times-Democrat from Natchez, says that Rev. G. B. Butler will likely go to Texas.

—Brown Brothers sell Chattanooga Wagons.

—South Carolina Baptists are making a vigorous effort to secure \$100,000 endowment for Furman University by the first of January.

—Brown Brothers sell Weber Wagons.

—Dr. James B. Taylor, of the Georgia Baptist Orphanage, Atlanta, goes to the Freeman Street Church, Norfolk as successor to Dr. J. J. Taylor, now of Georgetown College.

—Brown Brothers sell all kinds of Harness.

—There are five vacant pulpits in Baltimore from which it would seem that our Maryland brethren have learned in whatsoever state to be discontent, as well as in some other places.

—Brown Brothers sell Columbus Buggies.

—Mr. M. Neighbors, Jr., of Mansfield, La., jumped from the 3rd story of the Howard House, Lake Charles La., while it was burning, and sustained injuries from which he died two hours later.

—Brown Brothers sell Chattanooga Wagons.

—President Palacios of Cuba, hopes that the work of Protestants will not re-

ceive any more encouragement at the hands of Cubans; and too after Protestant America broke off the shackles of Catholic Spain. The work of redeeming Cuba will go right on all the same.

—Rev. Jos. T. Watts resigns the care of the Aberdeen church and accepts an assistant pastorate in the Broadway church, Louisville Ky. He will also take a course of studies in the Seminary. He has done a fine work at Aberdeen; but has chosen wisely in deciding to enter the Seminary.

Leaves Aberdeen.

I have resigned as pastor of the church in Aberdeen to take effect November first to become pastor's assistant of Broadway Baptist Church, Louisville, Ky. I am anxious that the denomination should understand why I leave a work which has been so prosperous and in such a short time after coming here. The only reason I have for doing so is that I may have the benefit of the Seminary, which privilege is accorded me by the Broadway Church. I feel that it is an opportunity such as comes to few young men to get the training the Seminary affords and at the same time be placed in a position to do much good work.

My connection with Aberdeen Church has been pleasant in a high degree. I have had the love, sympathy and co-operation of my people—there has not

been the slightest misunderstanding or dissatisfaction to arise between pastor and people. I have never seen more unity of purpose and action than exists here.

During my short pastorate the Lord has blessed us abundantly. There have been thirty additions to the church, ten by baptism and twenty by letter. All departments of our work are in a prosperous condition.

My lines have certainly fallen in pleasant places and I regret to sever such a connection.

I trust the Lord will send this faithful band a leader and that right early and I can recommend this church to any man who is willing to do hard work. It is not the place for a lazy man but rich results will crown honest labor here as elsewhere.

I will be glad if you will print this letter in justice to the church as well as myself. I am leaving here with the good will of all my members and I am sure they all have my good will, yea more, my affection.

Yours sincerely,

JOS. T. WATTS.

From Anding.

Bro. J. H. Lane assisted the pastor, Bro. C. E. Welch, in a

meeting at this place, beginning the third Lord's day in August and closing the following Friday evening, when both had to leave for other meetings. The weather and politics operated against us, but the Lord was present throughout the services and as a result many brethren and sisters are better acquainted with Him than we have ever been before.

Two accessions to the church are the visible results. Bro. Lane has a style and an earnestness and a chasteness of language peculiarly beautiful and attractive, and it is little wonder that South Mississippi keeps him so busy that we were three years after him before we could get him among us.

Thank God for Lane and for Welch, and for Mississippi College, where they, with so many of the leading men of Mississippi, have equipped themselves for the Master's work.

T. M. KELLY.

Manager Wanted.

Trustworthy lady or gentleman to manage business in this county and adjoining territory for well and favorably known House of solid financial standing. \$20.00 straight cash salary and expenses, paid each Monday by check direct from headquarters. Expense money advanced; position permanent. Address Manager, 610 Monon Bldg., Chicago, Ill.